

M-413

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It is always a question where do we start. We know very well where we end up. But many ways lead to Rome. Rome, for us, is to be awake. So, anything that will help towards becoming awake and staying awake, that is, being aware and remaining aware; anything that will help us to come to an effort that we wish to wake up and that the effort is such that it is strong enough really to keep this attitude of wishing to wake up for a little longer time than just a flash in the pan. So, this is, for us, Rome; it is the holy city. We strive towards that. And we have it in mind and in ones heart. And whenever there is any discussion about work or any reading, any kind of subject that borders on it, any kind of suffering in our own lives which we believe might be solved by means of having a better understanding on the problems that make us suffer and that we, whenever we are in any relationship with someone else in such a way that we realize that we are taken constantly by such a relation and that we cannot help it, that, at that time, we ought to hope that some how or other, the sun comes thru. That is, that at that moment, not because of anything of our own, but because the clouds break up and that then there is light for us. And that light is that we realize that something exists on which we could base a hope. And that that something is actually for us, that it is not for someone else, that some one else could also use it. It would not make any difference. But that our attitude towards work is that it is such that there is more than

enough for anybody who wishes. The same way as we never consider the question that we should not breathe because someone else will not have enough air left or that when we are on Lake Superior that we should not drink water because someone else may have to go without.

Regarding conscious impressions, the question of impressions which exist and ourselves becoming conscious while we are being impressed, need never face us that we can say, "Maybe there is not enough for everybody to go around and therefore I will not work." In that respect, we have to be much more selfish and, I would almost say, "I work - never mind what someone else can get." Gurdjieff sometimes has said, "When take - take." And it is very important to understand it. Do not let an opportunity go, not for any kind of an excuse that you can help. And when you can really face it as something that belongs, that you belong to that, that you are part of it and that you are for the existence of the possibilities of having something that could look like a guide and could help you to overcome the difficulty in which you are. That then your attitude towards that is something of gratefulness and that, somehow or other, you do not know how it even happened that you came in contact with it. And gradually that one has to look at work from that standpoint. Again and again I say, "What would I do without it?" and to consider that question. How would my life be if I did not know anything about objectivity or I do not know what is meant by trying to become impartial to myself? What is meant by if I could actually observe myself and see myself as I am? So that in such a method that I try to keep what I am as I

am and the freedom of not wanting to change, that that is a tremendous help.

You see, it is freedom because if I actually can accept myself as I am and it is in relation to work that I accept that, I am free because most of my time I spend on how I should be. That is, what is my behavior. I criticize it or other people criticize it or they make me feel small or whatever it is that I think they think that is something that concerns me. And I really behave in many instances because I am afraid of other people.

And therefore, this whole problem of wanting to change is exactly what would not appear in work. The prime reason why work is what it is and why it can be helpful and why it is different from any other kind of philosophy is that I am willing to accept myself as I am. That is, if I do not, if I, seeing myself, change and think that I ought to be different, I forget about work and I am no longer in any state to be objective.

So, although all roads lead to Rome, it will be a long time before we are there. It is an aim ahead of us and an aim that still has to be much more ingrained in ourselves as we walk during the day and as we live during the day and as we experience life.

Do not ask me why we don't because I do not know the answer to that. We can generalize about it and say, "Yes, we are human beings". We can also say, "Yes, we are subject to the law of gravity." I do not think it is really that. I think there is a certain momentum that has been established because of our living and that we are in a motion, in a motion together with the Earth because we are with the Earth turning around with the Earth. And

it is probably that kind of motion, that kind of momentum, that prevents us from opposing, let's call it, the atmosphere. If you could imagine a person could, in reality, stand still and the Earth continue to rotate, a person could not stand it.

So, what we do? Realizing that we are taken by the atmosphere of the Earth and are part of it, we gradually try to slow down a little. Sometimes it is as if we are going backwards, that the Earth turns around and that atmosphere with it but we go backwards. Or sometimes we go a little bit forward. This creates friction because it is difficult to oppose such winds. And we do not have any firm footing either because we are trying to walk on Earth and not standing still and taking things as they are.

So, here is the problem in our lives. We wake up and we realize that we are part of the world and we do not want it and that there is a possibility of changing our speed. And the changing of the speed is better when I go perpendicular to the direction in which I go. I hope you understand that. If I am going around the Earth on the equator, my best chance is walking towards the north pole. This is the vertical line on the horizontal line of time. This is the line of objectivity based on the plane of subjectivity. This is how I try to minimize the winds which oppose me; minimize the friction up to the point where I can use the energy as supplied by that friction and then, in using it, I change.

So, first the use and then the change, not the other way around. The acceptance of the realization of I am wherever I am, then, in walking, I change my attitude, I change my position, I create friction. And then again in myself what is now as friction

which I experience, that is being used to make in the little factory that I represent material for the building of another body. Look at life that way.

We are trying to build something else, something more permanent, something could live longer, something that has different qualities, something of course that has different density, something that has really the possibility of maintaining itself regardless of conditions of life. And that that means that if I build, if something is formed within me, which, of course, is quite possible since we can believe quite easily in spiritual values and we know something about spiritualism, ectoplasm, things of that kind. At times I am well aware that there is something, some certain things in me that are not like my ordinary life or the skin that I have, but something can exist within it. And that gradually, in that, in such a period of seven years when all cells in the body change, that then, after seven years, I would not have any further cells, that still something remains and it may be Kesdjanian in nature.

If I try to see that my daily life is really given to me for the purpose of using that what I now have in order to build that what I wish to become and that, in working towards that, I pay with my life, that what I call my body. And that the freedom that I wish is, in the first place and the only step at first, the freedom of my body. That is if my body will leave me alone so that it will not predominate and that it will become something that is useful instead of I remaining a slave to it.

For that we work. For that we try to understand what is meant

by it. For that we come back constantly to the little ABC of observing, of remaining, as much as one can, impartial, in accepting a moment of living, in actually creating at times such conditions which are a little distasteful but which will, if we allow it, create for us friction necessary in order to have energy to continue to live with.

All of this, of course, it is not theory at all. This is practical work. This is first the understanding in accordance with just a few little things of theory and then put to practice the few little things and gradually, as one empties ones mind and more and more place is made, really, reserved for material that is worthwhile, I will fill it then with a form of understanding which I know will be beneficial instead of trying to fill it with all kind of figures and ideas about hydrogens.

Do not be misled. We have a task. We have work to do. First and foremost, this is the whole problem, that we do not work, not enough. That we could do more and that we will admit that we do not and that we ought to help and remind each other so that we say, "For God's sake or for your sake or for Great Nature's sake, wake up."

Now, what tasks were there?

Teresa Crager: During the time that I was gone, Terry wrote to me about some of the things that were said in the meeting. And also Rhoda spoke to me about it. And they mentioned the fact that one should search for chief feature in oneself and I have.

Mr. Nyland: Did I say that?

Terry Owens: Not in exact words. But I did not write that exactly either so it was a double misquote.

Mr. Nyland: Alright, Teresa, here we are searching for chief feature.

Teresa: I found that it was impossible. And I wondered... it was very... there were many parts of myself that I was able to observe impartially for maybe the first time because I had that in mind. But I wanted to ask is chief feature something one is born with or something that one acquires or can it be both?

Mr. Nyland: Well, I can repeat what I said before, It is the moon. You are born with it. It takes a little while before it starts even to develop. It is there, you might say, in embryo simply because of the fact that you are born on Earth. And the fact that I have, when I am born, I have no atmosphere. It is exactly like any other planet. For that reason, when I am hit, certain things split off. Then I live and I try to balance myself and it is very difficult because I have as yet no atmosphere to protect myself.

At the same time, I have a freedom. I have a freedom of movement. Gradually however, I adapt myself to the condition in which I am. That is, to have to maintain the other parts that were broken off. This becomes now a duty and in that, in order to protect myself further, I create an atmosphere, So that what I am and that what is outside of me continues to effect me. And I live in accordance with whatever the requirements are from those parts that belong to me are my own. Still, I cannot see it since I have protected myself from them. And all I wish to do is to give them lip service as much as I can. And so, in covering myself, I lose

track constantly of the fact that there is a chief feature somewhere. I do not want to see it. It reminds me too much of my so called freedom and also my so called vulnerability. In that kind of a condition, when I grow up, I become a different kind of a person. And also, that what I call my moon, still continues to exist and bothers me at times. And I keep on sacrificing. I put constantly on the altar of my chief feature certain things that are really, If I could help it, would not be useful to it because I could use them very well for something else. And instead of worshipping the sun all the time, I also worship the moon. And maybe, in many instances, I become a lunatic.

The solution however is that, if I realized that I could see past the moon, then it may be possible to create a balance. If I realize that Anulios could be used as a leverage together with the Earth to keep moon in place. And the more I now can see that that what is Anulios in me, my Magnetic Center, by giving that sufficient attention, it starts to create a balance between my chief feature and myself. My body still requires certain things but Anulios helps me to see what the place is of chief feature in my life. And, because of that, whenever I wish to find out what is chief feature, I try to undo first the atmosphere which surrounds me.

I come closer and closer to what I am essentially. And then, at times, Anulios whispers in my ear. Maybe it is that. Maybe it is something else. And then you say, "I find it; I try." And I come to the conclusion that it is not my chief feature. It is a feature. Very interesting. I tell Anulios it is not there yet.

Anulios says, "Keep on". You see? This is how one lives.

Dick Wachtel: As I sit here, awake, listening to you, I am unable to perceive very much. I cannot hear very much of what you say. If I become even more awake I cannot even see sometimes. I do not... it seems that I am awake. I am not questioning that. One thing that would be very much of an advantage for me to know is how can I hear what you say while I am awake. I could use it.

Mr. Nyland: Do not fall asleep with your awakeness.

Dick: I don't understand that.

Mr. Nyland: When I am awake it means that I am conscious. If I let myself be drawn into the fact that I am awake, I am liable to fall asleep. So, the emphasis is constantly on my consciousness. I remain awake. I say, "I am awake." How do I prove it. By remaining awake. I prove it by becoming conscious of every factor that now makes me up; that is, what furnishes me for what I am. All the parts of myself belong to me. When I am conscious I become aware of everything that belongs to me. In the first place, I have a body that belongs to me. I say it is mine. It is there for a definite purpose. But I am conscious. It means I now am conscious of the functioning of my body. When I keep saying this, I will never fall asleep. If, on the other hand, I like to take in whatever I hear, I will get drowsy.

So, the question of being awake is not to listen all the time. But the question is: Am I awake. When I am awake, I will hear. But maybe I do not hear in the usual way.

Dick: I don't understand that.

Mr. Nyland: There is such a difference between a state of awareness and a state of waking sleep. I do not know at all what takes place when I am in a prolonged state of awareness. I do not

even know how to go about it to produce it. But, if I am in such a state, my perception is changed entirely because it is not like in a waking state, a waking sleeping state. You see? Therefore, I do not consider what will happen to me than only I will find out as a result if I am awake and I stay awake. And the perception of that, what I said a little while ago, about another body, is quite different. The eyes of my Kesdjan are not like my ordinary eyes physically. I receive information on that level, almost I would say, all around. I receive it as if I have thousand eyes which perceive.

The questions of taking in food: on the next level, conscious impression are ordinary food. And for that, if that is ordinary food, there is a possibility of food on the level of air belonging to the second body which is much finer, which is in the form of magnetism. And it is that kind, as if I am in that field, surrounded by magnetism which effects me because I happen to be there that I perceive not with two eyes but with the totality of the porosity of my body.

Dick: I understand now.

Mr. Nyland: So this requires constantly more awareness.

Dick: I understand now. It is a matter of my expecting to perceive while I am awake with the same frame of reference that I have when I am asleep.

Mr. Nyland: You do not have to worry about it. Whatever the perception is in that state, you will perceive. If it is a mixture of the two, it is a mixture; something of that, something of the lower, all the time, constantly. It is this change. I go from

one level to another but it does not mean that I am all of a sudden there. But I go like this probably. Gradually, sometimes a little... then I go down again. It is this constant change between one level and another so that the resultant food which I have and the resultant state in which I am is constantly mixed. It is a question of between zero and one hundred and sometimes I am at twenty, sometimes at fifty, sometimes seventy five, and I go back again to ten. It is really the rate of vibrations.

Elizabeth Schaley: Two weeks ago you gave me a task which was more or less opposite of the task I had before of stopping emotions I did not stop and letting the emotions go that were a little easier to stop, to let them go. I must say that I have not done much with it. It is not that I did not want to.

Mr. Nyland: But you were sick.

Elizabeth: Yes, I was sick.

Mr. Nyland: Then it is not fair to you or to the task.

Elizabeth: I have to maybe just do the same task again.

Mr. Nyland: I think so. I think so.

Elizabeth: It is a bit of a distance.

Mr. Nyland: Well, probably when you were sick you had a chance to look at it. You could not do it.

Elizabeth: That I know.

Mr. Nyland: The fact is, however, that it has been more or less with you. You have looked at it with intention of wanting to do it. That will help you for this coming week. So, consider it like a new task, this time with a healthy body. All right? We will talk about it next week.

Joan Holland: Sometimes when I wake up, I do not get what I call the feeling of connecting. But I am quiet and all the commercials cease.

Mr. Nyland: Wait a minute Joan. What do you mean by the feeling of connecting?

Joan: When I feel that I am awake and aware of myself, I feel myself, I connect with myself entirely.

Mr. Nyland: No, lets put it a little differently. If I wake up, I make an attempt then, at that moment, to have two parts of myself. I really split. That is, I cut something off me. Or I separate something away from me. And there are definitely two parts, both me. They used to belong together and they are now separated and they have two different functions. One observes the other. The other is being observed; does not do anything else. It has no particular relationship to the one that was split off than only that at times that comes under the influence of that what is now the observer.

You see, this question of observation: I am building a Tescooano. For that I need materials which are available on Mars. I choose Mars because it is a certain state of emotion which, for me, is required in order to be at, I call it, the boiling point. Then I wish to be in that state in order to observe Earth which is my body. But the Tescooano on Mars is not close to Earth. It sees the people on Earth as little slugs. And, because of its distance away, it has lost something of the perspective. Practically everything is very much the same as everything else. And it is really very small. So, my Tescooano gives me many things. It is something that I build. It takes a little while

to build it. It does not come overnight.

After I have a Tescooano, I do not know how to use it. It is a new instrument for me. I say yes, it is like a telescope. But what I see is something that I am quite unfamiliar with, although the distances that are away from it, helps me to become objective to what I see. So, if you have this picture in mind, I say, "I wish to wake up."

I make an effort as if, and, for the time being it is 'as if' because I have not as yet enough facility of separating as completely that it is a finished Tescooano. You see? It is something that is still part of me. It hangs together with me. But I make the beginning of a little separation and I hope even that it is in the right place. Sometimes I have said it is in part of my brain and it is in that part of my brain where there is still room because my brain is not entirely occupied. It is an empty room.

It is not furnished in certain parts. I put furniture in it. The furniture is my tescooano. That means the faculty that I now wish to have regarding myself from which standpoint in my brain I try to see myself as I am. This takes a little while before I even get used to it. And I do not want to live too much in the almost or practically unfurnished room with only a little bit of a telescope. I do not feel at home.

At the same time, when I am there, I start to recognize that what I already know. It is me. And I have then an attitude of really understanding that what I am out of which something came which became observer.

So, I must have constantly when I am awake, that is, when I have made an attempt to wake up, the realization that this something which I now call myself or it, continues to exist as it is but it is under a certain scrutiny or it is as if it is being lit up, as if it is under a search light of something of me also which looks at this impartially.

Unless this picture is there or the realization that that exists or the experience that that actually takes place, I am not as yet in the atmosphere of understanding observation. I say these are the characteristics of a state of observing myself. If it is still something as if I feel at home, it is not observing. If I still feel I have a contact, it is not observing. I have to have quite definitely a feeling as if something is quite separate from me.

It is interesting. It is like I have said several times; the older sister and the younger sister. But they are not twins. They are of the same kind of, let's call it, human species. When something of me becomes observer, it still is me. But it is part in my brain but it has an entirely different quality and its duty, its function is only to observe, whereas the rest of my body continues to function the way it always was. So I have, next to my body which continues to function, something as if it is a shadow. It moves around with me as a shadow but this time it is light shadow not a dark one.

So, you see, you have to be very careful when you try to explain what is this state of observation because you must be quite clear that the actual experience of observation is correct.

And if that is not there or something of what I said is not connected with that or rather helps to make that clear, you are not as yet in the state of observation. You are still in the state of very much interested in a thought or a feeling regarding work, but now work. Not only from the very beginning that one has to be extremely careful about understanding this question of objectivity, but it is something that all the time will have to come to the foreground because if I do not, I will always forget. And I will, even if in the beginning I make an honest attempt to be, to try to be aware, if I let go of that, I will slough off into a little bit of a thought process and particularly my feeling will get hold of me and will tell me that I am and that I can reach the same kind of a state by a much nicer and easier road if I just let my feelings go the way they are in what is called the right direction or if I just allow myself to think or to feel in a new way. All of this is blah blah. It has nothing to do with work anymore. It starts out with the use of a word, self-observation, non-identification and right after that it goes off into all kind of hallucination, beautiful philosophy and an awful lot of junk and what I call babble.

Work means a very simple kind of a statement: I am two. I see myself physically. Whatever else is there, maybe I will become aware of that also. I am aware of myself. Sometimes I say, "I have a body." When I say, "I have a body" that means something which is not my body says, "I have it." And the realization of that fact becomes an experience, not a thought any longer or rather it is not even an expression or a formulation. It becomes for me a fact of existence in which it is sometimes

not necessary to put it even in words. Almost I would say, as if at certain times, instead of saying, "I am", it is that moment when I wish to say, "I am", at that moment I realize I am without saying it.

Now, after this explanation, you can compare it that what you experienced was in line with what I have said and I doubt it. I think you have to verify for yourself. You have to say, "Do I know what is meant by it? Am I going off too much in the direction of a feeling or my well wishing for myself. But do I actually see that, see this person, this Joan? Do I see it? Am I aware as if I am next to her, as if I am walking with her almost hand in hand, as if I am present to this body behaving, whatever it is, accepting it; nevertheless, registering the fact of its existence". Will we let it go at that and you report again next week and you try to verify for yourself.

Joan: Thank you.

May Ripps: Last week I observed myself in all of my manifestations; how I was in ordinary life as well as in the work and again I was struck by the same things becoming apparent in my ordinary life in the way I was about work. I become familiar again with all manifestations. There are two things in particular I wanted to mention and something you touched on tonight, of being taken by every day life in ordinary work, in ordinary living. When I felt the pressure of life and my job and at one point I become very angry to feel that there was so much pressure on me and all my energy had to go into what I was doing. And I really become quite angry.

Mr. Nyland: Were you resentful?

May: No, I do not think I was resentful. I was angry that I had to be doing what I had to be doing but I continued to do it.

Mr. Nyland: Why? Not why did you continue but why did you get angry?

May: Because I resented, yes, I resented the energy that I was using up for what I had to do.

Mr. Nyland: But they pay you for it.

May: Yes, so I realized I was stuck.

Mr. Nyland: Not stuck, it was an even exchange.

May: Is this what you mean by...

Mr. Nyland: If I do something and they pay me for it, I either like it and I continue to do it or I do not like it and I quit or I tell them to pay me more.

May: Well, yes, I feel this point but isn't there a point in which it becomes ... where you become angry.

Mr. Nyland: If it is very distasteful work, it is a little different.

May: I can't afford to...

Mr. Nyland: How do you mean you cannot afford. What?

May: I cannot afford it because of my life. I cannot afford not to do these things. I know that.

Mr. Nyland: Yes, exactly. That is why I say they pay you for it. What is the objection. What else would you do?

May: Well, the objection came at a certain point where I felt there was too much.

Mr. Nyland: Too much of what?

May: Too much demand.

Mr. Nyland: On you?

May: Yes.

Mr. Nyland: For the money they pay you?

May: For the money ... for any amount of money.

Mr. Nyland: Were they unreasonable?

May: No.

Mr. Nyland: Did they overload you?

May: No, it is just that there are certain requirements in these things and I have to produce them.

Mr. Nyland: That is right. They pay you for it. So, what is the objection?

May: I just felt I had a right to be angry.

Mr. Nyland: You have a right to object to it.

May: I couldn't you see, that's just it. I had to be pleasant and nice about it.

Mr. Nyland: Right, you are in a framework, you cannot change it.

May: No, I know that. But then, of course, when I got angry, naturally more of my energy went. That is the way I was taken.

Mr. Nyland: Do you promise to be better next time?

May: But there is a point when it just got too much.

Mr. Nyland: Yes, true. The question is did you see it.

May: Yes, I saw it while it was going on.

Mr. Nyland: Could you wake up?

May: I do not know. No, I ... if I could wake up, I do not think I would have felt the way I did. I doN't know.

Mr. Nyland: We do not talk about that: If you could have wakened up and what then. I said, "Would it have been possible? Apparently it was not. But, if you had wakened up. Could you, at the present time think: Next time, I want to wake up.

May: I thought that the last time and I thought, well, the next time this happens how will I keep from going with all of this when it reaches a certain point? But no, when it reached a certain point of pressure I did go with it. I could not...

Mr. Nyland: Can you see it coming May?

May: Yes, I think I am becoming more familiar with the point that I reach when I just go.

Mr. Nyland: Can you make it? Can you make yourself angry?

May: Can I make myself angry?

Mr. Nyland: Yes, I am sure you can. When someone comes around and he is going to be quite unreasonable, you can make yourself very angry. Can't you?

May: But I can't show it.

Mr. Nyland: Never mind. You can turn your back and be very angry.

May: In fact I did swear this time.

Mr. Nyland: ---?-- or hold your handkerchief in front.

May: When there was no one around I think I swore out loud.

Mr. Nyland: Good, did it help you?

May: Yes.

Mr. Nyland: Did you wake up? Huh?

May: I don't know. I can't say.

Mr. Nyland: All right, so what is the solution? It comes again because every day I am quite certain.

May: No, there are not always days. Most days I can get by.

Mr. Nyland: You can get by but you carry a little resentment.

May: Well, not when I am awake.

Mr. Nyland: Are you?

May: It is hard to stay awake under a certain amount of life pressure.

Mr. Nyland: We all agree. We know that. We are talking about how can I do it. How can I stay awake? We all agree that it is very difficult. So, when I say, "I am going to get angry", I make it a little worse than it is. You see it coming. You go along with it and you emphasize it. You already start swearing before it is necessary. But you wake up. You will have a terrible time continuing to swear when you are trying to wake up. But I would do it just the same, for your own satisfaction, for hearing it for yourself, actually to see this is the way you are and behaving and you do it and you become aware. In these kind of cases , whenever one is taken by certain emotions and you see it as something where you lose energy and really, when you are thinking about it afterwards, you are kind of ashamed of yourself because it does not belong. It is nice to fly off the hand every once in a while and let off steam but you do not want to do it as a resentment for certain work. Quite reasonably, your time is being paid for.

So, you yourself, I am quite certain, looking at it, say, "Well it is a little infantile." I can understand getting angry but I should not have gotten angry which is quite true. It is a waste, isn't it? It is not that you have to be better ethically. It is because you wish to be in control, That you are taken simply by certain conditions and that you must let yourself go. I have no objection to you swearing at all. If you really wish to swear, go ahead. Do it, but be there while you do it. And emphasize it and make it much worse even. Give yourself a good chance. But do not do it simply because it is forced on you. This is the difference.

I have to use life as it is, as it comes, whichever way it will take me. I have to be clever to see that it is going to take me. And at the right time I have to put a stop to it and say, "No, this time it is not going to be as usual."

You remember Ivan Osokin? Otherwise I slide back and here I am at the railroad station and I see so and so off and I do this and I meet a magician. You understand? So, I am in ordinary daily life and the magician is my temper, my moods, my getting angry. And it can be really magical. You understand what I mean?

May: Yes.

Mr. Nyland: All right. Pray to God that you will get angry tomorrow.

Trudy Bartel: I understand May so very well because I have had so much of the same kind of experience, by seeing myself go, knowing exactly what will happen. And still I can follow exactly how the things will roll out. I can even anticipate my first words and in some cases I can stop. But in other cases not. Now, but these are entirely different cases. Would the incidents where I cannot stop and where it repeats itself over and over again, would this help me to see myself more objectively if I see every time again that this is the thing where I cannot stop at all. This is actually...

Mr. Nyland: The trouble is that you see it afterwards.

Trudy: No Mr. Nyland.

Mr. Nyland: You see it when it happens.

Trudy: Yes.

Mr. Nyland: Can you wake up then?

Trudy: Yes.

Mr. Nyland: Good. Then wake up and then remain awake while it still takes place.

Trudy: But...it happens.

Mr. Nyland: Yes. Go along with it but emphasize it.

Trudy: But it is so strong anyway. How can I emphasize it?

Mr. Nyland: Because something of you becomes positive regarding it. It can always be increased. I do not care how you fly off the handle. You can always give it an extra little wallop.

Once, you remember, I told about playing hockey I think; hitting it with a stick towards the goal and, as the ball is in motion, someone on the same team hits it while it is in motion. And it reaches the goal. This is what I mean.

You help increase the momentum by putting yourself next to it and helping it along. At that time, it is as if the horse that you are trying to bridle which is running next to you, you now have a chance to get hold of the reins and even at times you can climb on top of the other horse. Otherwise it would run away wild. It is this kind of problem that I have to face, particularly when certain things I know that that will take me and I am lost in them. And, instead of denying them or going against them and creating all kind of psychological difficulties, and probably sickness, I will go along with it, but knowing I am going along with it and something is going along with it and that something is me. I am quite certain, Trudy, as soon as you start, as soon as you see it coming, you know already that it might lick you. You say, "No, not this time." Something of me is worth more than that what always has taken me. You have never wanted to do it because you say, "I am already lost."

Trudy: Oh no, I did and I could see it roll off.

Mr. Nyland: Go along. Keep awake with it. Say the words as you used to say them but you probably can change them. I am quite convinced that in the midst of an argument, when he wakes up, a person can control the speed of the argument. You try it. But you have to wake up. Otherwise there is no possibility. Otherwise you have to wait until it has dissipated itself. But in the midst of an argument, if I can hear myself, I have a picture of myself going off like a race horse, galloping and convincing other people in my argument and I become aware of this kind of a picture. And I go with this one mile, two miles, ten miles, I will go with it. I will not let it go until it blesses me. Look at it as a possibility for being blessed. Your attitude towards anything of this kind changes completely. Try it Trudy.

Charles Whittenberg: Mr. Nyland, several weeks ago you spoke about a certain exercise involving the breath, And I asked you if I could use that in regard to the asthma that I have sometimes. The results of this were, for me, miraculous because in the midst of much congestion, I found that if I only directed attention with force to my chest, that it would go away. I was not fascinated with the obviously beneficial results of this because I was more interested in the process. I tried this under many conditions. Once in a time of extreme negative emotions and it worked. I tried it in a very pleasurable experience and it worked. I also found I could wake up with this. I found I could sense my right and left nostrils and breath deeper than I had breathed in years. Then I sat down and I got very quiet and I wanted to be with this experience. And to me this was the biggest reality that I had yet

had of the possibility of my aim which is to beat death in the end. Now, I would like some sort of task, if you would give me one, that would be relevant in the week ahead to what I just told you.

Mr. Nyland: Yes, the main thing is that you lose your fear gradually because you see the possibility that it can be counter-acted. And that what probably has taken place is always, whenever something like that comes up, not only that you give it a name, but immediately it brings back old situation and association. And, on account of that, you will fall exactly in the same kind of a trap. It is only when you once start to deviate a little bit from it, that the possibility starts to exist that perhaps it is possible even to eliminate it entirely. And it is this kind of hope of course that puts you let's say, we do it when it is joyful, we do it when it is negative and it works. And it is very good. It does work. There is no doubt about it. The only thing is you cannot believe too much in the help of that.

You see, that is only an instrument in order to bring back the state in which one is. Only from the stand point of the state of awareness, the instrument becomes of value. When you go exactly the same as the fear for it, to believe in that what is the method, you are foregoing the possibility of the reality of the continuation.

So, the question of a task is always to remember that whenever you want to employ it, that you first and afterwards go thru a state of as much awareness as you can make. You see? It is as if at that time I say, "First I am going to approach something that is sacred." And then, afterwards, I say, "I want to be in the presence of something sacred for which I am grateful." In between

is the means that has helped me. You understand?

Charles: Yes.

Mr. Nyland: You do that for this week because it brings back to one much more the necessity of living and less and less the different things that help us to live.

Charles: Would this mean then that if I were to do this in the midst of daily routine that I would make a stop and...

Mr. Nyland: For one moment in the beginning because when it does come you have to attend to it so that you cannot afford to dilly dally. But you can make up for that afterwards. You cannot hesitate because it has to be used at a certain time. The same way as coughing, let's say or things of that kind. One knows. One has to catch it in the right time, at the proper time. At that moment it has to be done. Then afterwards, you say, "Ah, I remember." For one week; let me know next week.

Debra Byrnes: I would like to have a task that you give me. I have had certain alarms that I use during the day. And I know that in many cases they have turned into thoughts and feelings. And I sort of turned some alarms into habits at this point. And I feel that if I have a task from you I can sort of get a fresh start.

Mr. Nyland: Do you smoke?

Debra: Yes.

Mr. Nyland: How often?

Debra: It varies but at this point I am a heavy smoker.

Mr. Nyland: Are you really?

Debra: Yes sir.

Mr. Nyland: Do you drink?

Debra: I have been cutting down on that considerably.

Mr. Nyland: Let's cut down both on the drinking and the smoking.

Debra: This week nothing?

Mr. Nyland: No. Cut down I said. Now we can argue how far down.

What is reasonable?

Debra: I don't know.

Mr. Nyland: When I say reasonable, you have to know yourself a little better.

Debra: Well, I could go without drinking for the whole week. This is not the problem at this point. It has been at various points. The smoking is a much more habitual thing that seems my body demands.

Mr. Nyland: You know what is a good compromise? You cut down as much as you can on smoking. When you cannot, that is, when you want to smoke, you have a little drink.

Debra:??Can I have a drink without smoking?

Mr. Nyland:??You cannot have both.

Debra: I am not sure I understand you. When I feel like smoking I have something to drink?

Mr. Nyland: That's it.

Debra: Alcoholic content?

Mr. Nyland: Yes, yes. You see, that will be your enemy.

Debra: I might not come to the group next week.

Mr. Nyland: That is exactly the reason why you will not do it.

Debra: Do you want me to smoke some and then at a certain point....

Mr. Nyland: I do not want you to smoke at all.

Debra: Oh, you do not want me to smoke at all.

Mr. Nyland: It does not matter. I say you have to be reasonable. You cut it down. You start out by saying you will not smoke. Then there comes a point when it is almost impossible. You have to smoke. Instead of that, you have a drink. And then, of course, if you drink too much, you know. You are between the devil and the

(There are two pages missing here)

something that must continue and for which we then have a responsibility which we want to take. And then as if we carry such a torch of light and heat within us and with that we want to continue to go thru the world, regardless of anyone noticing it or criticizing it or wishing us not to do it or wishing us to do it.

We ourselves, we wish to be. That is ourselves, our Self, that what we really are and that we not only are potentially, but in which we could believe as existing and towards that then all our efforts could be directed.

If one could make ones day in such a sense that nothing is too much; that I believe that I can move mountains and that I have the strength of belief like it says in the Bible of the mustard seed, that it will grow if I only can give it the proper nourishment. I know what to give it because I know the nourishment. I know it is required. I know where to get it. I also know how to apply it. and I should be a sinner if I did not make an attempt. I wish you all good luck. Good luck in living. Make up your mind. Good night everybody.